

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, APRIL 1, 1915

NEW SERIES VOL. XVII, NO. 13

## KINGDOM BRIEFS

We welcome Brother E. H. Garrett to Mississippi. He comes to the Itta Bena pastorate from Uniontown, Ky.

The prayer meeting at Bowling Green, Ky., First church had an average attendance of 226 in March. Here's a good chance for a race that beats horse racing.

The Baptist and Reflector tells of a number of Baptist churches in Tennessee which get various amounts by the passing of the omnibus bill in Congress. Old Union University gets \$5,474.00.

People are fast wearying in following the lead of denominational agnostics. These convictionless leaders who have pointed the precarious path to nowhere, are being discredited, and at no distant date will be rejudicated.—Western Recorder.

Invitations are out for the ceremony of installation of Lee Rutland Scarborough as president of Southwestern Baptist Theological Seminary, April 8th. There will be addresses by W. L. Pickard, S. P. Brooks, E. Y. Mullins, L. R. Scarborough and others.

A made-to-order suit of clothes may be better than one gotten out of stock, but a made-to-order sermon is very likely to be under par if not a failure. This will apply to most Easter sermons, to many commencement sermons and to some convention sermons. A sermon is better when, like "Topsy," it "just growed." But some are pulled green.

We have received copies of "Gleanings," published by the Northern and Southern missionaries in Japan. There are some very interesting things in it and others that would be interesting if we could read them. The latter are probably intended for "home consumption." We are indebted for this courtesy to Missionary Ray, who is due home next year on his furlough.

Enough copy has come to hand about the "Country Church Conference," Chattanooga, Tenn., April 29-30, to fill a large part of the paper. Of course we can't print it. Their purpose is good, the subjects are interesting and many of the speakers are among the best. Anybody interested will be amply paid by going, but somehow these conferences, conventions, associations, institutes, campaigns, congresses, etc., have got to be thinned out to a stand.

There is no agency that has done more than the Sunday School boards to enrich our denominational life, or contributed more to render efficient the individual for service in our churches. From its offices in Nashville there has gone out, and is still going out, a stream not only of periodical Sunday School literature, but of books that are training for work and building up in faith a multitude in our Southern Convention. Not content with a full course of study in the books hitherto used, they now send out a line for post-graduate work. Twenty-seven thousand diplomas have been awarded. See their advertisement from time to time.

Germany has been anxious to keep Italy out of the fight since that country refused to go with them. The allies are anxious to get Italy in the fight. Each party is offering apparently a few hundred acres of land. It is a pitiful situation when it can be understood that a nation's army and navy can be bought with a mess of pottage. If all causes were sifted, there would probably be no greater cause for this war than the ownership of a bit of ground. Whence come wars and fightings among you? You will find the answer in the fourth chapter of James.

Mrs. T. J. Jackson died last week at Charlotte, N. C. She survived her famous husband, Stonewall Jackson, for fifty years. She has been very popular with the old soldiers at their reunions.

### MISSION CALENDAR

#### HOME MISSIONS.

Received to March 19 . . . . .	\$ 7,188.99
From March 19 to March 27 . . . . .	331.75
Total received to March 27 . . . . .	7,520.74
Apportionment . . . . .	31,000.00
Yet to be raised . . . . .	23,479.26

#### FOREIGN MISSIONS.

Received to March 19 . . . . .	\$ 9,840.83
From March 19 to March 27 . . . . .	440.29
Total received to March 27 . . . . .	10,281.12
Apportionment . . . . .	42,000.00
Yet to be raised . . . . .	31,718.88

Books close April 30th.

The Bible Institute Colportage Association, during the past year, published 150,000 copies of the Gospel of John, issued 3,183,920 pages of gospel tracts and leaflets for the believer (177,000 copies of tracts against "Russellism" are included in this number). "The Way to God," one of Mr. Moody's most used books, was translated and published in Italian, making five books of the great evangelist's now available in six foreign tongues. Already more than 6,239,000 copies (English and foreign) of the Moody Colportage library books have been published. The missionary book funds, maintained by popular contributions, continued an aggressive work in supplying "the Gospel in print" to spiritually neglected classes, such as the prisoners, the lumbermen, the soldiers, sailors, and the mountaineers. For these objects there were received, chiefly in small contributions, \$2,112.16 expressly designated for use in promoting this work.

The church at Murray, Ky., already a liberal contributor to foreign missions, proposes to contribute enough more to support W. C. Taylor, brother of their pastor, who will doubtless be appointed by the board in Richmond.

Pastor Zeno Wall began his work with a good day at Columbia Sunday; plenty of work and willing hands.

T. L. Holcomb is in a meeting with his brother, H. R. Holcomb, at the Tabernacle church, Way Cross, Ga.

The Biblical Recorder says the Southern Baptist Convention will be invited to go to Asheville for its 1916 session.

Brother Bert Winsted, a student in Mississippi College, was recently licensed to preach by his home church, Line Creek.

The "new woman" seems to have arrived in Japan. In an election last week the women took a very active part, mostly seeking the election of their husbands. There are only two million men in Japan who are entitled to vote.

Mrs. Caroline Atwater Mason, author of several good books, is writing a mission study book, not about any special field but setting forth the basal principles of missions. Somebody ought to write one giving a clear and full statement of the Bible teaching about missions.

Brother B. L. Mitchell, of Cleveland, has been called to Cuba, Ala., and will begin work there April first. We are sorry to give him up, and he expresses great regret at leaving the State and people whom he has learned to love and who have shown him kindness in his time of sorrow.

Quoting John Wanamaker as saying that a stream of checks was coming in on debts given up as no good, as a result of "Billy" Sunday's meeting in Philadelphia, an exchange wishes that his subscribers might all attend just such a revival. Surely godliness is profitable for the life that now is as well as that to come.

Missionary J. G. Chastain has spent the last month with the brethren in their state-wide enlistment campaign among the associations. He is returning to Texas to resume his work among the Mexicans until war conditions will allow him to go back to Mexico. From now until the meeting of our convention in Houston, May 12, his postoffice address will be Pasadena, Texas.

"The Rockefeller Foundation" has for its purpose "to promote the well being of mankind throughout the world. The president is John D. Rockefeller, Jr., and the secretary is Jerome D. Greene. Among other benefactions now being undertaken perhaps the most noteworthy at present is the aid which they propose to give to doctors, hospitals and medical schools in China. The plan is to render financial assistance to institutions already in operation, without interfering with their present ownership or management; and to establish others where they are needed. A special commission has been investigating the conditions and needs in China. Upon their report and further information appropriations will be made. In their report they say, "The desire of earnest Christians to communicate the Spirit of Jesus to the Chinese and to the whole world we share to the full." Blessings be on those who seek to be a blessing to the great mass of humanity in China who are ignorant of what is needful in this life as well as the life to come.

## CONTRIBUTED ARTICLES

## OUR BAPTIST MEMORIAL HOSPITAL.

The crowning work of Mississippi, Arkansas and Tennessee Baptists is the splendid Baptist Memorial Hospital in Memphis.

This is a visible and practical illustration of applied Christianity. The mission of Jesus Christ was to the whole man — body, mind and soul. It is impossible and unthinkable to save the soul apart from the body. The gospel applies alike to man's three-fold nature.

A splendid physician in the prime of life, skilled in the fine art of healing, and consecrated in Christian living, was brought in for an operation. I stood by the operating table and looked on, while one of the most noted and successful surgeons in the Tri-States applied the knife, and found such conditions, that to save his life would have been impossible except under the existing conditions, viz: the best and most sanitary equipment, appliances and most scientific nursing. He survived, and will live years perhaps to serve God and man. A few minutes after I left the operating room I was shown a beautiful girl of eighteen, who a few days before had undergone an operation which at the time seemed hopeless, but such as godly men and women had provided was instrumental with God's favor, of saving her life. Here are two—one in the noontime of life, and the other with the dew of morning yet on her brow, saved to serve.

I happily had opportunity to talk with a number of business men about it. One of them said this, referring to the hospital work: "This is what I call practical Christianity. When we laymen give our money we like to see results. I believe if you preachers would ask more for orphanages, hospitals and schools, you would get more for missionaries and other lines of church work." Hear, oh! hear!

## The Challenge.

When I opened my morning mail next day, what do you think? It contained a letter from a prominent business man in Memphis, saying he was glad to note my interest in our hospital and that if I would raise the sum of \$10,000 from anybody, anywhere, that he and three others stood ready to lay down \$40,000 in clean cash. I almost lost my breath, and when I found it I almost shouted, "Praise the Lord!" and then remembered that I did not have the \$10,000. Oh, how I wish I did; I'd give it to bless Christ's suffering ones.

Where could you put your money where it would do more good?

Where would it bring more immediate and larger returns?

Brother, sister—you who have some of the Lord's money. You who are His steward, won't you hear me, and meet this splendid challenge of these godly men, who have already, most of them, given to this hospital, and because they see such large results, they want to put more into it. Won't you help?

You who are interested, write me at once. If you have no money to give, but know of some one who has the money and who might be persuaded to give it, you write me, please.

H. N. QUISENBERRY.

Covington, Tenn.

Well, then, listen: You ought to admin-

Thursday, April 1, 1915.

## BAPTIST MEMORIAL HOSPITAL.

I feel that our people at large have no conception as to what great sacrifices are being made by a few brethren for this great institution which belongs to the Baptists of Tennessee, Arkansas and Mississippi. The hospital is a great success. In fact, there is no other Baptist hospital in the South which has succeeded so marvelously during the first three years of its history. Yet, the hospital started with a big debt and has done its wonderful work under the pressure of very heavy financial obligations—obligations, in fact, that it would have been absolutely impossible for it to bear but for the noble self-sacrifice of two laymen. These men are A. E. Jennings and W. A. Dockery, who have their homes in Memphis and their plantations in Mississippi. Brother Jennings has given the hospital more than three times as much money as any other man has given it. Then, he and Brother Dockery have, at three different crises, saved the hospital from going to the wall, on account of its debts. As president of the board of trustees, I wish to say that no praise would be sufficient for their loyalty, and that the Baptist denomination will never be able to pay them the debt of gratitude that is due them. The Lord be praised for Baptist laymen, who are not only willing to bear their share of the burdens, but who will do far more than it is reasonable to ask of them in order to save a great and useful denominational enterprise.

Sometime ago the board saw that a reduction in the running expenses of the hospital was an absolute necessity. The question was, How could it be done? Dr. Thomas S. Potts was superintendent. He was receiving a large salary, because men of his ability can always draw large salaries, and because the condition of his finances and family made it necessary that we should pay him something like his value. He is an able and noble man. He had labored in season and out of season to establish the hospital and make it useful. We owe him a debt of gratitude that we will never be able to pay. Though dependent upon his position for the support of his family, yet when he saw the necessity of a reduction of expenses in the nobility of his soul, he offered his resignation with the hope that that might help the board in adjusting the expense question.

I went to Brother Jennings. After a night in his home and a long talk with him, I had found that he was ready to do anything in his power at any reasonable sacrifice. After consultation with other members of the board, we secured the shrinking, reluctant consent of Brother Jennings to take charge of the hospital. His own business is enough for two men's work, but he agreed to give us a liberal share of his time absolutely free of charge. It was agreed that he should select such a committee of assistants as he might choose. He chose W. A. Dockery, his noble yoke-fellow who had stood with him under previous burdens. Though immensely busy with his own affairs, Brother Dockery yielded and again got under the burden with Brother Jennings. Later, J. N. Brown,

Thursday, April 1, 1915.

## THE BAPTIST RECORD

The mayor concedes that it matters not how small the article received where a prize is not won, it is all a game of chance and it makes no difference what name is given."

Jackson Daily News.

Does this criminal law hold good in all counties in the State? Do the people demand them? or the merchants want them? or are the officers just negligent in enforcing the law?

It is a well known fact that public sentiment has much to do with enforcing any law. Are the people in favor of "skin" games staring them in the face every time they enter a drug store, a restaurant, or a hotel? Do they enjoy spending from one to seventy-five dollars at a time, as I have seen many do, and perhaps get a little cheap jewelry? Is this a good way to buy jewelry? Are the fathers and mothers willing for their boys to poke their spare nickels in these things and let their minds become permeated, saturated, soaked and captivated with the idea of luck? It seems to me if there ever was a time when the average person ought to have more sense than money it ought to be now.

I cannot speak too highly, either, of Mr. P. C. Wilkes, who is to Brother Jennings what Stonewall Jackson was to Robert E. Lee—"his right hand man." Dr. Potts had shown much wisdom in choosing Mr. Wilkes as assistant superintendent. Mr. Jennings made him superintendent. He is working for less than one-third of his worth, and is proving himself in deed and in truth "a good and faithful servant."

I verily believe that if all the Baptists of Mississippi, Arkansas and Tennessee knew just what these men are sacrificing for the good of the institution, one thousand men would send twenty-five dollars apiece at once to make their work effective. Many would send a hundred, and some five hundred, and some a thousand to relieve them of their stress and anxiety, and enable them to make the hospital more useful.

Under the above management, the hospital is succeeding grandly. It is doing a thousand dollars' worth of charity work or more each month. Yet, it is paying expenses on prices as cheap as those charged at other hospitals in the city, which do not offer near the advantages that our hospital offers. But there are big debts to pay.

What are we going to do about it?

First, every Baptist in the three states ought to pray for the hospital, work for the hospital, send patronage to the hospital, and appreciate the noble work of those who are managing its affairs for us.

Second, a thousand men ought to send a check at once to the Baptist Memorial Hospital, Memphis, Tenn., to help pay the debts.

Third, a thousand churches in the three states ought to take rousing collections and make liberal offerings to the hospital within the next sixty days.

If you want further information, write to A. E. Jennings, or P. C. Wilkes, Baptist Memorial Hospital, Memphis, Tenn.

W. T. LOWREY,  
President Board of Trustees,  
Blue Mountain, Miss.

## PUNCH BOARDS AND SLOT MACHINES.

"Crystal Springs, March 18.—(Special).—Mayor Lockwood instructed Marshal Terry to serve notice on all parties operating prize punch boards and other chance devices in town to discontinue same by the 20th of March, or lay themselves liable to be tried under the criminal laws of the State.

J. A. MAXWELL.

Shaw, Miss.

## Education Commission

Mendenhall.

This church with Rev. C. C. Jones as pastor, dropped in line with the other churches on the G. & S. I. in doing her part for the colleges.

Stratton.

This is a small town near Union, but a faithful little band of Baptists, who gave loyally to the colleges.

Union.

The Union church has as its pastor, Dr. H. C. Joyner. Never did any church have a more loyal pastor. W. Nate McLemore, formerly of Meridian, is one of Brother Joyner's faithful deacons and one of the best Sunday School men in the State. With two such men to lead a church you might know that they gave heroically to the colleges.

Faithfully,  
FARR and BYRD.

## AN APPEAL FOR THE UNUSUAL IN FOREIGN MISSION GIFTS.

By R. L. Motley.

Mainly as a result of the "annual offering" plan followed by most of our churches, the Foreign Mission Board is, as usual at this season of the year, in great financial distress. The earnest, heart-touching appeals from the board should fire every soul and lead our people to make liberal gifts at once to this cause. Of the \$42,000 asked of Mississippi for foreign missions, little above \$8,000 has been given to date, leaving more than \$33,000 to be raised between this time and the last of April. I mention this not to discourage, but to stimulate. However, it seems to me that, in order to reach our apportionment, something unusual must be done. I, therefore, most earnestly offer this suggestion:

Let every Baptist farmer in Mississippi sell one pig; every farmer's wife, one hen; every farmer's boy and girl in the church, one dozen eggs each, and devote the proceeds to foreign missions. This is altogether practicable, and would easily relieve the situation. Even 5,000 farmers selling one pig each at three dollars; as many Baptist women, one hen each at twenty-five cents; and 10,000 boys and girls, one dozen eggs each at ten cents per dozen would bring into the treasury of the Foreign Board, \$17,250. This suggestion may sound little and commonplace, but thousands of farmers and their families could do this, who, on account of the bad cotton sales, are not in position to give in the same way that they have been accustomed to give. Double the number might do as I have indicated.

Town and city Baptists handle more or less "ready money" and may give in the usual way, but if we raise the necessary amount something unusual must be done, and the Baptist farmer and his family are the ones that can do it. My staunch, country Baptist brethren, may the Lord count on you in this hour of great need!

West Point, Miss.

## THE BAPTIST RECORD

### The Baptist Record

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.  
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

#### EDITORIAL.

#### OBSERVING THE WIND AND REGARDING THE CLOUDS.

It is not easy to know how far Solomon or the Holy Spirit who spoke through him meant the application of his words to extend when he said, "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." Certainly he did not mean that it should apply to the business of farmers merely. There was none who loved a figure of speech better than he and no other, except the One "greater than Solomon," who knew how better to use figures and parables to teach, needed moral lessons. There is a most pertinent application of the teaching at hand in the present situation in our churches.

Clouds there are in plenty, and many are spending their time regarding them. The newspapers, both secular and religious, are busy observing them. Most of the headlines are reflections of war clouds, or financial clouds. Whenever a mission collection is proposed, there are some who immediately take a look at the clouds. It is possible to paralyze every business enterprise on earth by simply regarding the clouds. No man can attend to business successfully who acquires the habit of looking at the clouds. We are not of that class of "scientists" who deny the existence of the clouds; neither do we wish to be among those that stop work whenever a cloud arises. There is probably more harm done to the Lord's work today because of fear of the clouds than any other cause.

Farmers do not cease from work whenever the sun is behind a cloud. It may be a good time for harder work. Men do not give up their business because difficulties and financial discouragements meet them; they only put to more strength, or in football vernacular, they "hit the line harder." It is no time for turning our backs, or turning up our toes; it is the time to show what stuff we are made of. It is time to turn all the pluck of the athlete and the fortitude of the soldier to account in pressing the Lord's work. The Lord did not promise to make the way smooth for us, or remove all the difficulties from the path, but He did promise to help us to victory over them.

There are possibly some people—preachers among them—who are engaged a good part

of their time observing the wind. They are watching to see the direction it is coming from or whether it is blowing hot or cold, before they take a stand for or against anything. You will notice that these people who watch the wind and the clouds are those that do not sow and do not reap. At this time when all must put forth their strength for the extension of the kingdom and the saving of the lost, we cannot stop to talk about hard times. Let hard times be the call to harder work.

#### SUFFER HARDSHIP.

There are two attitudes possible toward suffering which are both exemplified in the Bible narrative. Of the Israelites on their way out of bondage to home and liberty in Canaan, it is repeatedly said that they murmured. Of the apostles, on the other hand, it was said they rejoiced that they were counted worthy to suffer for His sake. It is possible for us to admire the spirit of the apostles without imitating their example. It is possible to censure the weakness and sin of the Israelites in the desert and yet fall into the same habit. Of the early Christians it was said that they took joyfully the spoiling of their possessions, knowing that they had a better possession and an abiding one.

Does some one say? But this was for Christ's sake, and they were sustained by the consciousness of the martyr spirit. Even so we are called on today to yield our possessions for His glory in the spread of the gospel. We may not see suspended over us the halo of heroism; we may not be sustained by the doubtful motive of being spoken of as martyrs, but if it is done for love to Him, that is the act that brings joy to His heart and will bring blessing into our lives.

Have we taken of our possessions and given to the Lord to help others to the knowledge of Jesus to fit some one for His service or relieve suffering in His name, until we ourselves have suffered privation and gone without what was needed for our own comfort?

Do we count others happy who have been privileged to show their love for Him by suffering, and do we shrink from the opportunity of denying ourselves voluntarily some of life's comforts that He may be enthroned? Does it seem to be bringing martyrdom down to the commonplace to say that a man may so give of his substance for the extension of the gospel that he multiplies himself and witnesses for the Lord in many lands? If you wish to speak with other tongues, give to preach the gospel to men of other languages. One of the first missionaries wrote to a new recruit, "Endure hardness with me as a good soldier of Jesus Christ."

Not often in a Baptist church do you hear any one pray for the president of the United States. This is where our patriotism might be improved to the profit of all concerned. At a time like this when the president has many exceedingly difficult tasks, he ought to have the prayers of all Christians.

Thursday, April 1, 1915.

#### THE ATTIC ATTITUDE.

While Paul's sermon at Athens on the Areopagus is in many ways a model of tactful approach and faithful presentation of the gospel, he seems to have had almost no permanent success here in his missionary effort. This was due to no fault of his, but to the condition of mind of the hearers themselves. They were not the sort of people that Christians are made of. There are several apparently incidental touches in the narrative of Paul's visit here which betray the character of the inhabitants, or perhaps it would be better to say the lack of it. Athens was not in Paul's day what it had been in the days of its great soldiers and writers and speakers. There had passed away a glory from the earth. The sky and the landscapes were the same, and the temples still stood as the monuments of the proud past, but the people had already degenerated.

What was it in the Attic attitude that made the minds of the people such poor soil for the gospel seed? Their light, flippant, frivolous inability to take anything seriously was the cause of the curse of barrenness of soul. They had long ago reached the summit which is attained by toil and self-denial and been for a considerable period living on the glories of the past. They were like the present day chauffeur who, having attained full speed, just puts his engine on neutral and allows it to be carried down the hill by its own weight. It is easy riding, but can only last a short while.

You will observe this condition of mental and moral degeneracy in their first remark as they heard Paul speaking earnestly on the street. They craned their necks and looked vacantly around, asking in a smart way, "What would this babbler say?" Anything unusual would get a crowd of loafers in Athens. They didn't have much to do, anyway, and had plenty of curiosity. There was an abundance of curbstone philosophers in the city and idle, garrulous hangers-on in the towns, and bums in every country store. Here was a new man come to town and all wanted to hear what he had to say.

"He seems to be a settler forth of strange gods." You can hear their chuckle as they cut their eyes at one another in an effort to be funny. Ah! that same charge, "strange gods," cost Socrates his life; but not now. That was a good while ago; and men are more liberal now. That was when men believed in something, but now they have gotten beyond all that. They have more gods now but have no faith in any of them. You may have as many as you please, or none if you like.

The Athenians were religious, "very religious," Paul calls them (not superstitious). It was popular to be religious, but it needn't strike deep. They were tolerant. Indeed variety was all the better. They liked to hear a man that had something to teach that was different. If it didn't instruct them, it would at least amuse them. Look; here is the photograph of this group: "For all the Athenians and the strangers sojourning there spent their time in nothing else, but either

Thursday, April 1, 1915.

#### THE BAPTIST RECORD

##### DR. J. L. JOHNSON.

In the death of this distinguished preacher and educator, our Southland loses perhaps its greatest English scholar. We have personally known many of the great men of our time, yet we doubt that we have known one who could speak and write better English. He was blessed with a brilliant mind, and his long life was given to conscientious and painstaking study.

Give us the Greece that can kill Socrates, for they can produce him. Give us the Japan that pronounces sentence of death on a Christian; the China that produces a Boxer uprising; a denomination or man that believes a half truth with his whole heart, rather than the man or the age or the nation that knows no difference between truth and falsehood; to whom all truth is a matter of indifference. The gospel will succeed at Jerusalem or Ephesus where men persecute its prophets and apostles. But it stands but little chance in Athens where it and life and all things are a joke.

##### ANNOUNCEMENT.

On the last page this week will be found the announcement of Hon. P. S. Stovall as a candidate for governor of the State. This is not news to our readers, nor is he a new man before the public. He has been one of the most industrious and persistent campaigners in Mississippi, having made a vigorous and successful race for the State treasurer's office. The Baptist Record is not in politics and will not be, but personally the editor takes pleasure in the honorable and unblemished record of his lifelong friend who has so well discharged the duties of his present office. He is a business man of large and successful experience and a dyed-in-the-wool prohibitionist—one who practices it as well as preaches it. It is good to see a clean man in high place.

#### Mississippi Womans College

On Thursday night last I had the pleasure of speaking at the Baptist church in McLain. Brother Green, one of the oldest members, who has recently lost his wife, was himself very ill, and I visited him in company with his son, Dr. Joe Green. Friday morning I went out to the Washington Consolidated School, seven miles east of McLain, to make a commencement talk. Here Prof. Mills has just moved into a beautiful, new building and is doing fine work.

The "gripe" has been having its way with us for the past week, but, fortunately, we have had no serious illness.

The Annual editors are working hard to get their copy off to the printers so that the 1915 Pine Burr may appear in due time.

Miss Ada Belle Drane, our domestic science teacher, has been at home this week on account of the severe illness of her mother.

Dr. J. G. Chastain, our beloved missionary to Mexico, spent a day with us recently, on his way to Texas. His presence with us was a blessing and his talk to the student body will be long remembered. Twenty-seven years in Mexico have but brought out more distinctly his great qualities of mind and heart.

J. L. JOHNSON.

Hattiesburg, Miss.

his services were warmly appreciated. Forty years ago the Oxford church was weak and struggling. Its leading members might have been counted on the fingers of one hand, and Dr. Johnson was one of those members, laboring and suffering along with the rest. During a part of the year that I was in Oxford, Dr. Johnson was their temporary supply, and the memory of his precious sermons lingers with me to this day. He seldom preached that he did not move the people to tears. He loved his church and he loved the souls of men. He was once called to Waterford, near Oxford, to conduct the funeral of a lady whose husband was not a Christian. At the close the man, all broken up with sorrow, extended to the preacher a bank note. This he refused, saying, "I don't want your money; I want your soul. Give your heart to the Lord."

Dr. Johnson's services were much in demand to deliver commencement sermons and other important addresses on great occasions.

To the loved and sorrowing ones we extend our sincere sympathy, with the assurance that the gospel he preached will be their stay and comfort in this their day of affliction.—Western Recorder.

##### DR. JOHN LIPSCOMB JOHNSON—AN APPRECIATION.

By J. G. Chastain.

The going from us of such a man as Dr. J. L. Johnson deserves something more than a passing notice. His superior natural endowments, coupled with his finished education, gave him high rank among his fellows, and his strong personality impressed and elevated whomsoever it touched. His was not considered a vigorous body, yet goaded on by an indomitable will, it proved itself capable of service and endurance akin to that of the martyrs. He had not only a master mind, but one keen and penetrating as a Damascus blade. He was not capable of doing surface or shoddy work, but always accurate and thorough, he went to the bottom of things.

Having myself studied under him and also under Dr. Broadus, I can easily see several points of striking similarity between them. In some measure this may be due to the fact that both were educated at the University of Virginia, pursued the same course of study and under the same professors. Dr. Broadus was early professor in the University and afterwards pastor of the Charlottesville church and while he was some eight years the senior of young Johnson, he wielded a strong influence over him during the formative period of his young manhood. A warm friendship sprang up between them which continued through life.

Immediately after Dr. Johnson's graduation, he, his wife and her brother, the Rev. Crawford H. Toy, were appointed missionaries to Japan, but the outbreak of the civil war in 1861 prevented their going. Dr. Johnson gave most of his life to teaching, thus moulding the character and influencing the lives of thousands of students. He had more need of his praise in heaven than of his service on earth. He has gone from us; we cherish his memory, and shall see him again. It won't be long. Thank God for the Christian's hope of immortality beyond the grave!

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Only one more month!

If we will take care of our actions, being in all the ends of the earth.

If we will take care of our actions, being sure that we are doing God's will, then God will furnish the power necessary to make our lives efficient.

There are times when it seems that ones faith is put to the severest strain, but a victory then means a Waterloo for doubt. These times are upon Mississippi Baptists. Will we gain the victory of faith?

### The Missionary Obligation.

Christianity is primarily a missionary religion. The first one to introduce it into the world was a missionary—a man sent of God. "Sent" is the word for missionary. God "sent" John. God also "sent" His only begotten Son, and the Son said, "As the Father hath sent me even so send I you." This means that we are all the "sent ones" of God to prepare the way for our Lord and to herald His coming.

So few Christians seem to realize the extent of their obligations to the missionary movement. There is a three-fold obligation resting upon every one who acknowledges the Lordship of Jesus.

First, we owe it to Christ. Our allegiance to Him demands that we obey His commands. He said, "Go ye into all the world and preach the gospel to every creature." Our faithfulness to Him is determined by the way we keep this command.

Let us also remember how He has blessed our work at home and abroad. When we take into consideration the men and the means we have given to the work and contrast them with the success which has attended the work, we are bound to admit that God has blessed us far more than we deserve. May God help us all to see this and as we think about it, may it fire us to greater earnestness and new sacrificial giving.

Second, we owe it to those who are today without the gospel. "Salvation comes by hearing, and hearing by the Word of God. How can they believe in Him of whom they have not heard? how can they hear without a preacher? and how can they preach except they be sent?"

This obligation finds its illustration in the life of the early church. It should find its illustration in the life of the church today.

It has its basis in the law of Christian benevolence, which is to supersede selfishness; and according to which those who have are indebted to those who have not.

Surely the degradation and misery and bondage of millions in the foreign lands bring upon our Christian people today a sense of great ob-

ligation. We should never be satisfied until this obligation is met by witnessing to Christ in all the ends of the earth.

Third, we owe it to ourselves and our children to be faithful to our obligation. We have all been impressed that it is the giving church that is the growing church. That the prosperous congregation is the missionary congregation.

"The heart grows rich in giving;  
All its wealth is living grain;  
Seeds which mildew in the garner,  
Scattered, fill with gold the plain."

### Heroic Giving.

We have just one month left, and this month will be an epoch-making period in Baptist history. For a quarter of a century and more, the month of April has been known as the crisis month. It ends the year of our Southern Baptist Convention and tells the story of defeat or victory for our mission work.

This year, as never before, and I say this without the use of superlatives or an attempt to unduly excite any one, April is a crisis month. Since the first of March we have been falling steadily behind in our receipts for home and foreign missions, until now the receipts for March are nearly \$1,000 short of what they were last March. One reason for this may be that we have had only two clear Sundays since the middle of December, and one of these was intensely cold. But whatever might be the cause, the fact still stares us in the face.

Unless there is heroic giving by our people during the month of April, we are going to fall hopelessly short of our apportionments. Brother Mississippians, appealing to all the patriotism and heroism there is in you, I would call your attention to the task which now confronts us. Look on the first page at our *Mission Calendar* and you will see how many thousand dollars short we are.

Last year in the month of April we received for home missions, \$16,990.54, and for foreign missions, \$22,885.26. If we do not go beyond these figures in April this year by making the calculation you can see for yourself how far short we shall fall of our apportionments. And the trouble about it is that what is true of Mississippi is true of all our states. The Northern Baptists have already had to curtail their foreign mission work, and if there is not a change in the volume of receipts our mission work will also have to be curtailed.

Brethren, in the name of our Master, let us do our best.

People who are afflicted with painful and disagreeable self-consciousness may find a cure for it in getting genuinely interested in somebody else.

Thursday, April 1, 1915.

### IS THERE A REASON WHY?

J. F. Love.

Is there a reason why Southern Baptists should put a new valuation on foreign missions? Do we face an extraordinary situation in foreign mission work? Is there a reason why we should at this time give more money to this particular cause than we have been giving, or more than a moderate advance upon last year's gifts? That there is more than one reason why I propose to show, and to show furthermore that the reasons for a new standard of giving to foreign missions are of a most convincing and constraining sort.

1. I offer as a reason for larger support of foreign missions the fact that we have a large company of volunteers for appointment to our foreign mission fields, whom the board cannot accept for lack of money to pay their transportation and give them bread and clothes on their chosen fields of labor. Southern Baptists occupy a peculiar place among the Christian denominations in this respect. While nearly every other mission board is calling for volunteers, we have at the present time an actual surplus. Many of these volunteers who are asking to be sent are the very best product of our home Christianity and our Christian schools. Is it not a serious matter to defeat the purposes of these young men and women who are willing to put their lives on God's altar? Is there not consecration enough among two and a half million Southern Baptists to put the necessary money on the altar where these have put their lives? They feel that God has called them. The dying heathen need the witness which they are ready to bear of salvation through Christ. Will Christians at home discourage them and doom the heathen?

2. Another reason that I offer is that our people at home need just the exercise of soul which the gift of this money calls for. Can you name anything among all the evils that afflict our land and harm the young who stay at home, like the misspending of money? The wrong use of money controlled by Christian mothers and fathers is hurting their children and piling up trouble for them. Would it not be better to invest this money in these consecrated volunteers than to waste it on your children, who have no holy passion, and who are being hurt by it, while you are defeating the highest inspirations of other young people? There is wasted an abundance of money to send out all who want to go. Shall we waste, or allow to be wasted in extravagance, that which will accomplish such high ends?

3. The new opportunity on the foreign field is a reason for immediate and immense enlargement of gifts and missionary operations. Never was there such an opportunity for fruitful missionary work and rapid expansion of our foreign mission operations as evangelical Christianity has today on the foreign field. This opportunity is especially large for Baptists. The marvelous growth of democracy has fitted the situation for an

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effective proclamation of our principles as it is not suited to those of any other people who call themselves Christians. Shall we despise such a chance for a large work and a large place for our principles in the world? If we do, we doom ourselves to an insignificant place among the religious forces of the world. Others will undoubtedly take and pre-empt situations now easily subject to our occupation.

4. The favoring providence which is over our people magnifies their responsibility. Have we no gratitude for the peace which God has vouchsafed to our nation? Without His hand outstretched on our behalf, we might be giving our sons to the god of war and a thousand homes in the South be deep in mourning, as thousands are in England, Germany, France, Russia, Servia, Turkey and Belgium. It is due to the prevalence of our Christianity in America and its exemplification in a Christian president, vice-president, secretary of state, and of war and others, that we are not making a blood offering of our young men at this hour. Spared thus, shall we not make a thank-offering? Does not the goodness of God provoke this?

5. The unfortunate hardships which have befallen the evangelical boards of Europe and the loss which evangelical Christian missions is now suffering because of these, add another reason why we should increase our foreign mission work. German societies have been compelled to cut off scores of their missionaries and cut down the support of others. Serious impairment of evangelical missions must therefore follow if American Christians do not give as they have never given to this cause. Let it be remembered, too, that this impairment is just at a time when opportunity to increase the triumphs of the gospel in foreign lands is larger than we ever saw it before. The measure of our responsibility has been increased by the entrenchment which the evangelical boards of Europe have been compelled to make because of the cruel war which is consuming their fortunes and slaying their sons. There are now in the war camps of Germany perhaps 200,000 Russian captives. Germany welcomes evangelical missions among these while they are idle. Such missionary opportunities were never given to start a conquering wave of evangelical Christianity in the Russian empire. American Baptists have been especially interested in Russia, and have made repeated efforts to establish their cause in Russia. If we could at this time put fifty missionaries among the 200,000 Russian soldiers in Germany, where the czar cannot interfere with our preaching and their obedience, we would probably in a few months gain an advantage which we could not have gained in a generation before the war began. This is only one instance of missionary opportunity.

Let our people ponder the situation and behave in a manner worthy of the traditional courage of the South. Are not these reasons sufficient to claim a larger valuation and support of foreign missions? The war and the temporary drop in the price of cotton and certain other commodities have af-

fected the receipts of other Christian enterprises, but the Foreign Mission Board, while suffering this handicap and having its receipts impaired as no other mission board among us has, has also and at the same time this increased responsibility and marvelously enlarged opportunity. This certainly sets foreign missions in a peculiar light, and makes for it a peculiar claim upon our people at this time. Will they recognize this plain fact, and give it the consideration which its importance demands? There must be quick and decisive action throughout the whole brotherhood if we are to meet such a situation as this.

May our Heavenly Father give my brethren and sisters His Spirit and bountiful supplies of His grace while they set their hearts upon and their hands to this task.

### BAPTIST PRINCIPLES.

(Part of Address by N. W. P. Bacon.)

In America, the land of liberty where freedom is fostered, we find the same struggle to establish these principles. When the Cavaliers struck camp at Jamestown and the Puritans at Plymouth Rock, they brought with them their intolerant and unyielding errors. They fled to find freedom, but brought with them insufferable slavery to the very principles that had driven them to seek safety among the savages of America.

A dark and withhold a glorious page in Baptist history opens before us. Upon the soil of Massachusetts in 1631, there landed a man who had somewhere, somehow, sometime imbibed the principles of religious liberty whose creed was soon to conform to the immortal principles held by Baptists. Here upon the soil of Massachusetts he sought to sow the seed of freedom of conscience. But that soil must be soaked in blood before the seed of soul liberty could germinate. He soon settled at Salem where the hearts of his parishioners presently entwined about him. Not many months were to pass by until a cruel decree would come, as did one to his Lord and Master, "to depart out of their coast." The decree, though diabolical in its deliberate cruelty, was irrevocable and he must go. The trials of Roger Williams as he faced the biting blasts of those wintry winds were enough to make angels weep and seraphs wail. With a courage born of God, and a determination to die, if need be, for his principles, he plunged into the wilderness and "for fourteen weeks" he "knew not what bread or bed did mean." But God had prepared a place where the principles for which he suffered should live. And Rhode Island, under the guide of his genius, beamed upon the world with fundamental laws that made persecution forever an impossibility. Here a man might worship as conscience gave direction. Islam might call upon Allah, the Jew upon Jehovah, the Burman upon Buddha, or the Christian upon Christ, and no one could say, "What dost thou?" His trials were sore, but his triumph complete. The very ones who had driven him to the wild-man's wilderness would yet sue for his meditation to save them from the red-man's fury. Today a memorial of this

mighty man adorns our nation's Capitol. Long ago this wilderness wanderer has been crowned by historians, "The protevangelist of the voluntary principle."

Massachusetts had driven out her greatest citizen, but could not rid herself of the truths he had taught. Wm. Witter had imbibed Baptist notions and had been excluded from the Congregational church at Lynn. Old and feeble and blind, he longed to hear the gospel once more and to commemorate the Lord's suffering and death again, and to grant this old saint's request, John Clark, Obadiah Holmes and James Crandall visited him and Dr. Clark preached. But for any one not of the "standing order" to preach in Massachusetts was a crime and for this these men were dragged to jail and soon the lash was applied to the back of Holmes. And the cruel thongs cut into his quivering flesh so, that Governor Jenks tells us, "that for many days if not some weeks he could take no rest but upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay." Rest sweetly on, old saint of God, for the blood you gave that day paid part of the purchase price of your people's liberty. Your invincible heroism brought into being an indomitable courage that would one day sweep away these infamous infractions of inalienable rights.

But Massachusetts was not the only place where these principles met with opposition. In Virginia the advocates of these principles fought for every inch of ground they now possess. Here Baptist property was confiscated to feed and fatten the ecclesiastics of the established church. Within the borders of Virginia Baptist preachers were imprisoned for preaching the "glorious gospel of the blessed God." Within her domain are to be found some singularly striking instances of the irony of fate. In the village of Urbanna, Waller, Ware, Webber and others were imprisoned for preaching. Within a few feet of where the old jail stood, through the grated windows of which Waller preached, a neat and commodious Baptist chapel now stands. In Rappahannock, John Shackleford and others were placed upon trial for preaching, convicted and sent to jail. That courthouse at the tribunal of which these men stood was destined one day to be bought by Baptists and converted into a temple of the living God. In the jail of old Culpepper Courthouse, James Ireland was once imprisoned and otherwise sorely tried for preaching, but the principles for which he contended so triumphed that the old jail was demolished and its site occupied by a Baptist church. The Baptists were imprisoned and whipped, their doctrines traduced and their tenets vilified, but so mightily grew these principles that these Baptists inserted into Virginia's bill of rights a provision that assures freedom to all to worship what and how and when they please.

Secretary Daniels says the navy has been very much improved in discipline, in morals and efficiency by the order forbidding the keeping or use of intoxicating liquor on board the ships.

**Mississippi Woman's Missionary Union Page**

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Direct all communications for this department to the editor.	
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Young People's Leader.	
MISS MARY RATLIFF	Raymond
College Correspondent.	
MISS M. M. LACKEY	Jackson
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

**Delegates to the Southern Baptist Convention in Houston, Texas.**

On page 40 of the State W. M. U. Minutes will be found the report of the nominating committee from which we quote the following:

"Delegates to the Southern Baptist Convention.—This committee nominates as delegates the first five names sent to the corresponding secretary from each of the four sections of the State, not more than one name from a church. Alternates, the next five names received from each section of the State."

Your attention is called to the above at this time that you may send in your name early if you wish to attend as a delegate. A number have already signified their intention to go to Houston, but our list is not complete, and Mississippi wants a full delegation.

**The Training School.**

We are making a special call for help for the Training School by sending out a plea to the individual societies. When the call comes to you, please do not lay it aside, but take it to your society and there have a special prayer that Mississippi women will do their level best to meet the year's apportionment. We can do this so easily if each one of us will give just a little.

**Training School Fund.**

As the fiscal year draws to a close we become anxious about all our apportionments; but especially about the training school fund. Sisters, have you had this matter sufficiently on your hearts this year to be able to say that you have faithfully done your part? We hereby lovingly urge each society to see to it that funds will be sent in for this cause. Will those societies that have funds on hand for the school kindly send in at once?

Will not each society see to it that her secretary sends in a report before April 30th? Our books close on that day; no matter what the societies may have done, it cannot be reported at the Southern Baptist Convention unless the report reaches our office before the books close.

Thursday, April 1, 1915.

A number of the societies have returned the yearly report or "questionnaire" that was sent out two months ago. Others will, we are sure, send them in shortly. We want all these before the end of the month, as we must from them make out the yearly report for Miss Mallory.

**Training School Scholarship.**

Never before have there been so many applicants for the Training School scholarship for next session. Young women all over the State are hearing the call for higher service, and are longing to fit themselves to meet the call. The fact that we have but one scholarship seems deplorable. Beloved, cannot you take it upon yourself to work up a scholarship in your association? Take a copy of the minutes and study the churches. Note the membership, and the ability. Then remembering that a scholarship costs \$200, divide this amount among the churches according to their ability. You will be surprised to note how little it is for each church. Then prayerfully, carefully, tactfully approach the membership of each church for the amount wanted. Your secretary has great faith in our Baptist membership. She believes that if they know the need they will meet it. Then if you will look carefully over the field you will almost without exception find some young woman right in your own association longing for help, such as only our Training School can give. Surely we want to help those of our own household. Let me hear from you saying you will try this plan in your association. "The Master is come and calleth for you."

**The New Patriotism.**

If we were able to ask every man, woman and child in the United States today, their greatest reason for being thankful that they are American citizens, the almost universal spontaneous response would be, "Because of the fact that our country is now at peace." While the nations across the sea are fighting, cursing and destroying each other, the United States stands out clear and undaunted, unblemished by even an unkindly feeling toward her neighbors.

And our great Christian president, Woodrow Wilson, is telling us that this is the greatest opportunity that we have ever had for material development and to build what will last for the betterment of our people and other peoples of the world. He stated a very important fact as well as outlined a very significant duty and opportunity when he said, "This is assuredly the opportunity for which a people and a government like ours were raised up."

When we reflect upon the history of our country we can appreciate the significance of what the president meant when he said "raised up." Just as God chose Abraham, upon whom to found a great race, so it seems that He has chosen our land and people. Ever since He allowed the little band of pilgrims, who sailed in the *Mayflower*, to land in America where they could worship Him unmolested and in spirit and in truth;

As God said in His Word, "And Aaron shall bear the names of the children of Israel in the breast plate of judgment upon his heart, when he goeth unto the holy place for a memorial before Jehovah continually."

Let us remember these things, and pour out our hearts before God for the cause of home missions during this March week of prayer.

so He has been with us step by step in our development until we are the great and dignified government that we are. And now at the close of this dreadful war, it will be our country that will reap the greatest benefit if there can be any benefit from this awful carnage and destruction. It will be necessary for us to aid in setting into operation all lines of trade and industry, so long paralyzed, and into our coffers will flow the wealth and revenues from delayed commercialism. But we must not forget that the strength or weakness of all political as well as individual life lies in just what degree we have enthroned Jesus Christ in communities as well as in the hearts and lives of men.

God has given us a place among the mighty nations of the earth. What place are we giving Christ His Son, in our nation?

This, then, is the new patriotism that we feel when we sing:

"Breathe there a man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land!"

But also remember our obligations and cause for gratitude to the Great Author of Liberty, for already we have wandered too far from the plain teachings of the Scriptures that religion must be the true foundation of all prosperity and development.

Do we believe these things? Then why are we allowing the waste places in our land to starve for the gospel? Why do we permit 3,689 homeless churches, and 4,310 dilapidated churches continue homeless and dilapidated? Why do we have only fifty-three workers among 3,500,000 in our Southern Baptist territory? Why are we satisfied with thirty-four mountain schools with only 5,318 pupils, when we might have more if we would give the money? Why are we content when we know that there are 22,000,000 Southern people who make no profession of religion at all? Why do we let 12,000 unenlisted and untrained Baptists suffer for lack of development and protection against false faiths? Are we helping the Home Board through its enlistment department as we might, as they struggle with these problems?

Let us then not long for a revival of business, but pray for a revival of prayer; for some one has said, "Prayer is as essential to the spiritual life as the air we breathe is necessary to our physical existence. Prayer keeps the heart fresh, keeps the soul in living touch with God, and insures loving fellowship with the Savior."

As God said in His Word, "And Aaron shall bear the names of the children of Israel in the breast plate of judgment upon his heart, when he goeth unto the holy place for a memorial before Jehovah continually."

Let us remember these things, and pour out our hearts before God for the cause of home missions during this March week of prayer.

Thursday, April 1, 1915.

THE BAPTIST RECORD

**NEWS IN THE CIRCLE  
MARTIN BALL**

Secretary W. E. Holcomb has his hands full now. He is in great demand all over the State, but he loves to work. And his work is efficient. Send for him.

We are sorry to lose from the Delta and the State our beloved brother, B. L. Mitchell, of Cleveland. He goes to Cuba, Ala. May our God comfort him in his sorrow.

Rev. F. H. Watkins has resigned the pastorate of the Tabernacle church, Valdosta, Ga., and entered the evangelistic field. He has engagements until August first.

Dr. L. R. Scarborough, of the Southwestern Theological Seminary, is this week in a meeting at Simmons College, Abilene, Texas. The outlook is fine for a great meeting.

It is stated that the Asheville (N. C.) Baptists will invite the Southern Baptist Convention to hold its 1916 session in that city. It is one of the best convention cities in the South.

Pastor W. A. Hamlett, of Austin, Texas, will deliver the commencement address and Dr. W. J. McGlothlin, of the seminary at Louisville, the commencement sermon, June 6-9.

A daily paper in Philadelphia, Pa., states that during the "Billy" Sunday campaign in that city, 500 copies of the Bible were sold daily. This is sowing the seed. The harvest is sure to come.

Evangelist W. B. Riley is in a great meeting at Miami, Fla. The entire town is stirred. The first week there were over forty professions of faith. Standing room in the church is at a premium.

At Durham (N. C.), J. J. Hurt, pastor, Dr. H. M. Wharton, of Baltimore, aided in a gracious meeting, doing all the preaching. There were 171 additions to the church. The revival was great.

Pastor F. H. Funderburk, once pastor at Lexington, has resigned the pastorate of the Blackville church, S. C. The resignation takes effect the fourth Sunday in May. His future plans are not stated.

Dr. J. L. White, of the Tabernacle church, Atlanta, Ga., is aiding his son—Lee McB. White—in a meeting with the First church, Monroe, N. C. It is great joy to work with ones own son in gospel ministry.

Dr. J. S. Rogers, who has been teaching psychology and Bible in Ouachita College, Ark., has accepted the position of State mission secretary of the Arkansas Convention Board. He occupied this position once before.

What a splendid convention that was at Durant! The attendance was fine. Some, whose names appeared on the program, could not be there, but others present took their places. The actual work done was B. Y. P. U. and Sunday School.

The First church, Shreveport, La., undertakes the support of four missionaries in the foreign field—Mrs. Speight, Argentina; Mrs. Leonard, China; Mr. Ginsburg, Brazil, and Mr. Marrs, Mexico. Rev. M. E. Dodd is the aggressive pastor.

At a recent meeting at Commerce, Texas, held by the Methodists, there were thirty-three additions to the Baptist church. A Presbyterian preacher—T. E. Taliaferro—was received and baptized. He will be soon ordained to the work.

We extend to Pastor E. H. Garrett a cordial welcome to Mississippi. He comes from Uniontown, Ky., to Itta Bena. His work at Uniontown has been very successful. We are sure the splendid church at Itta Bena will give him cordial support.

Dr. Selsus E. Tuil, of Paducah, Ky., is in great demand among the churches. The First church, Temple, Texas, has called him, with a raise of salary \$100 per month, and another church is seeking his services. He is inclined to remain at Paducah.

The Baptist World states that the dignified president of the Southern Baptist Theological Seminary and the affable pastor of the Broadway Baptist church assisted in raising \$4,000 for the relief of the unemployed in Louisville, Ky. This was as it should have been.

Gospel Singer J. F. Schofield says that at a recent night service in the First church, Ft. Worth, Texas, J. Frank Norris, pastor, the auditorium was packed, the basement filled and several thousand on the outside could not get in. It does not go that way in the Delta.

There is on our desk a pamphlet from the pen of Pastor N. W. P. Bacon, the subject of which is "Baptist Principles." The writer warrants it to induce sleep. His guarantee is not good. We read it through after 10 o'clock at night, and could not get to sleep until 12. Be careful about your guarantee!

NOW READY!

**POLLYANNA GROWS UP  
The Second Glad Book**

Trade—Mark

By ELEANOR H. PORTER  
Author ofPollyanna, The GLAD Book, "Miss Billy,"  
Trade—Mark  
"Miss Billy's Decision," "Miss Billy—Married," etc.With eight illustrations by H. Weston Taylor, decorative jacket.  
Net, \$1.25; carriage paid, \$1.40

"Take away frowns! Draw up the window shades! Put down the worries! Stop fidgeting and grumbling! Cheer up everybody! POLLYANNA has come back!"—Christian Herald.

Now POLLYANNA appears again, just as sweet and joyous-hearted, more grown up and more lovable.

The new story opens with POLLYANNA still a little girl, she is in Boston amid a brand new environment and among new incidents and new experiences. The latter half of the tale deals with her romance, for, of course, there is a Prince Charming in the background.

**POLLYANNA  
THE GLAD BOOK**

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By ELEANOR H. PORTER

With eight illustrations by Stockton Mulford,  
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The sales for POLLYANNA, THE GLAD BOOK, have passed the  
Trade—Mark

260,000 mark. This is truly a remarkable record; but then, as "The Optimist" (Mr. Leigh Mitchell Hodges) wrote: "POLLYANNA is more than a book, you know. \* \* \* And when after POLLYANNA has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his hands and shook with the gladdest sort of sadness and got down on his knees and thanked the Giver of all gladness for POLLYANNA."

Clip the coupon.

THE BAPTIST RECORD,  
Jackson, Miss.

Kindly ship by mail at once the following books by Eleanor H. Porter:

..... POLLYANNA: THE GLAD BOOK, \$1.25.  
Trade—Mark..... POLLYANNA GROWS UP: THE SECOND GLAD BOOK,  
\$1.25  
Trade—Mark

I enclose \$.....

(Signed) .....

Postoffice .....

ADDRESS

**The Baptist Record.**  
160 EAST CAPITOL STREET  
JACKSON, MISSISSIPPI.

The splendid editor of the Western Recorder, in reply to the suggestion that the Sunday School does not remain to the church service, suggests "if the church will go to the Sunday School, the Sunday School will likely stay to church." That is food for thought.

President L. R. Scarborough will be publicly installed as head of the Southwestern Theological Seminary, April 8th. Dr. W. L. Pickard, president of Mercer University, President S. P. Brooks, of Baylor University, and President E. Y. Mullins are among the speakers for that occasion. A great time is anticipated.

**WENEEDU BOOK AGENTS**  
Both sexes, for best seller published. Particulars and outfit free. GEO. W. SOMERS, 1-A, St. Augustine, Florida.

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The advantages are first class, the prices are right, and the location is central and accessible. Write for information and enter now.

## IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if Kidneys feel like lead or Bladder bothers you—  
Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

Your simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine, so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

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## TEAMS IN TRAINING A DEPARTMENT FOR YOUNG PEOPLE

### WHY ADONIRAM JUDSON BECAME A BAPTIST.

intimation in the New Testament that the children and domestics of believers were members of the church, or entitled to any church ordinance, in consequence of the profession of the head of their family. Everything disconcerted this idea. When baptism was spoken of, it was always in connection with believing—none but believers were commanded to be baptized; and it did not appear to my mind that any others were baptized. \* \* \*

I began to see that since the very nature and constitution of the Church of Christ excluded infants and unregenerate domestics, repentance and faith being always represented as necessary to constitute a disciple, we had no right to expect any directions for, or any examples of, the initiation of such unqualified persons into the church. \* \* \*

"It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. How, thought I, am I to treat the unconverted children and domestics of the convert? Are they to be considered members of the Church of Christ by virtue of the conversion of the head of the family, or not? If they are, ought I not to treat them as such? After they are baptized, can I consistently set them aside, as aliens from the commonwealth of Israel, until they are readmitted? If they are not to be considered members of the church, can I consistently administer to them the initiating ordinance of the church?

"But while I obtained light and satisfaction on one side, I was plunged in difficulty and distress on the other. If, thought I, this system is the true one; if the Christian church is not a continuation of the Jewish; if the covenant of circumcision is not precisely the covenant in which Christians now stand; the whole foundation of pedobaptism is gone; there is no remaining ground for the administration of any church ordinance to the children and domestics of professors; and it follows inevitably that I, who was christened in infancy, on the faith of my parents, have never yet received Christian baptism. Must I, then, forsake my parents, the church with which I stand connected; the society under whose patronage I have come out, the companions of my missionary undertaking? Must I forfeit the good opinion of all my friends in my native land, occasioning grief to some, and provoking others to anger, and be regarded henceforth, by all my former dear acquaintances, as a weak, despicable Baptist, who has not sense enough to comprehend the connection between the Abrahamic and the Christian systems? All this was mortifying; it was hard to flesh and blood. But I thought again, it is better to be guided by the opinions of Christ, who is the truth, than by the opinion of men, however good, whom I know to be in error. The praise of Christ is better than the praise of men. Let me cleave to Christ at all events, and prefer His favor above my chief joy. \* \* \*

"But I considered again: How does this system accord with the account of the Church of Christ given in the New Testament? It appeared to me, from the manner in which the church commenced and was continued, from the character of its members, and, in fine, from its whole economy, so far as detailed in the New Testament, that it was a company consisting of select individuals, men and women, who gave credible evidence of being disciples of Christ; and that it had no regard to natural descent, or accidental connection with the families of professors.

"There was another thing which greatly contributed, just at this time, to drive me to an extremity. I knew that I had been sprinkled in infancy, and that this had been deemed baptism. But throughout the whole New

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STATE OF MISSISSIPPI  
To W. H. Sloan, Springfield, Ohio:

You are commanded to appear before the Chancery Court First District of the County of Hinds, in said State, on the third Monday of May, 1915, to defend the suit in said court of Viney Sloan, wherein you are a defendant.

This 13th day of March, A. D., 1915. W. W. DOWNING, Clerk.

Jeff Kent, Solicitor.

## Rheumatism

is a disease of the blood. Medical authority have so proclaimed it for years. It must therefore be treated through the blood. CAR-DA-RUMA

is a scientific preparation of a well-known Southern physician who used it in his private practice many years with marked success. It contains nothing of an injurious character. It eradicates the disease through nature's channels. Its ingredients are expensive, but in order to introduce it in your locality we will on receipt of fifty cents, send you postpaid a regular two-dollar size bottle with a coupon entitling you to a rebate of fifty cents on your subsequent purchase in case you require more than one bottle. CAR-DA-RUMA is not a cure-all but a prescription for Rheumatism, Gout, Neuralgia, Sciatica and Lumbargia. It is positive in its effects and has many remarkable cures to its credit. If remarkable cures to its credit. Our treatise on Gout and Rheumatic ailments sent free on request.

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Special Attention Given to Children's Teeth and the Treatment of Gum Troubles.

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Testament I could find nothing that looked like sprinkling in connection with the ordinance of baptism. In regard to the word itself, which is translated baptism, a very little search convinced me that its plain, appropriate meaning was immersion or dipping, and though I read extensively on the subject, I could not find that any learned Pedobaptist had ever been able to produce an instance, from any great writer, in which it meant sprinkling, or anything but immersion, except in some figurative application, which could not be fairly brought into the question. \* \* \*

"I saw that, in a double sense, I was unbaptized, and I felt the command of Christ press on my conscience. \* \* \*

"I beg you to make the case your own, particularly in regard to this one point—the treatment of the families of believers. Do you baptize (if baptism is in the place of circumcision) your male children and those only, on the eighth day after their birth? Do you consider your baptized children and servants members of the church, as circumcised Jewish children and servants were members of the Jewish church? Do you acknowledge their right to the Lord's Supper, as soon, at least, as they are capable?

\* \* \* If you adopt and practice the Abrahamic system, you will inevitably confound the church and the world; you will receive into the church multitudes who are destitute of those qualifications which are represented in the New Testament as requisite to constitute a member of the kingdom which Christ set up. \* \* \*

What severe struggles he experienced in his radical change of views is graphically told by Mrs. Judson in letters to friends and parents in America.

"Mr. Judson's doubts commenced on our passage from America. While translating the New Testament, in which he was engaged, he used frequently to say that the Baptists were right in their mode of administering the ordinance. \* \* \* We procured the best authorities on both sides, compared them with the Scriptures, examined and re-examined the sentiments of Baptist and Pedobaptists, and were finally compelled, from a conviction of truth, to embrace those of the former. Thus we are confirmed Baptists, not because we wished to be, but because truth compelled us to be. We have endeavored to count the cost, and be prepared for the many severe trials resulting from this change of sentiment. We anticipate the loss of reputation, and of the affection and esteem of many of our American friends. We feel that we are alone in the world, with no real friend, but each other, no one on whom we can depend but God." — Dr. Francis Wayland's "Memoirs of Rev. Dr. Judson," I., 95-110.

"When I proceeded to consider certain passages, which are thought to favor the Pedobaptist system, I found nothing satisfactory. \* \* \* In a word, I could not find a single

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Oh How I Love Him  
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Just for Today  
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Only a Step to Jesus Come, Great Deliverer, Come  
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Take the Name of Jesus With You  
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Tell Me the Old, Old Story

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Not to displace these popular books, merely because they are not good enough: but many congregations demand a new book about every two years, and new music gives fresh life to the services. Then, too, some of the choicest Gospel songs ever produced have been written within the past two years, and church workers should have access to them. Then again, some are at this time, calling for a

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## SUNDAY SCHOOL LESSON

BY A. J. AVEN.

April 11, 1915.

## DAVID ANOINTED KING.

I Sam. 16:4-13.

## Introduction.

David.—"The warrior-king who conquered the enemies of Israel in a dark and desponding period; the sagacious statesman who gave unity to its various tribes, and formed them into a powerful monarchy; the matchless poet who bequeathed to all ages a lofty and beautiful psalmody; the saint, who with all his backslidings and inconsistencies was a man after God's own heart—is well worthy of our study." \* \* \* Tender, yet fierce; brave, yet weak; magnanimous, yet unrelenting; exultant, yet sad; committing crimes, yet triumphantly rising after disgraceful falls by the force of a poetry so ardent that even his backslidings now appear but as spots upon a sun. \* \* \* Interesting to us as are the events of David's memorable career, and the sentiments and sorrows which extort our sympathy, yet it is the relation of a sinful soul with its Maker, by which He infuses His inner life into all other souls, and furnishes materials of thought for all generations."

Samuel.—After the closing events of the last lesson, Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death; nevertheless Samuel mourned for Saul; and the Lord repented that He had made Saul king over Israel. But the Lord had another task for Samuel to perform. One that should be the climax of his life's work. This man, a prophet, the first in the regular succession of prophets, was now called on to anoint a new king of his people, a king who "was to be the most illustrious of all the kings of whom the Jewish nation was proud." After receiving the Lord's instruction as to how he might escape suspicion on the part of Saul, he proceeded to Bethlehem in strict obedience to the commands of God.

**Bethlehem**—"Bethlehem" means "house of bread." The ancient name was Ephratah, and a native of the place was called an Ephrathite. It is six miles south of Jerusalem, then called Jebus, and occupied by the still unconquered Jebusites. Bethlehem must have been a well fortified place in Jesse's day, with those resolute and insolent enemies only six miles away. "Here Ruth had lived, Jesse's ancestress." Not only was it the home of the famous Moabitish woman but it became, through the fact of being the birth place of the Savior, the most sacred place in all the world.

## Lesson Teachings.

Samuel's Crowning Task.—No greater joy comes to the teacher's heart than to see those who have been under his tuition, develop into good and successful citizens. So in every phase of activities. While Samuel had been most active in the

development of his people, and had discharged many obligations, the anointing of Israel's greatest king was the climax of his life's work. Sometimes a man bestows on mankind his greatest benefits in his exercising a noble influence on others. And if a man's life work were to end with influencing one man to be a noble character, he would not have lived in vain. In performing this act, some one may call into question the integrity of his conduct. Study closely the whole act, and it will appear that Samuel did not tell a falsehood. He did sacrifice, and said as much, though he did not tell his purpose in anointing David. There is no harm in concealing a purpose, so long as you do not tell a falsehood. So Samuel seemed not to do violence in concealing the real purport of his act. This is from the human standpoint. But Samuel was following God's instruction, and so could not be in the wrong. "Those that go about God's work in God's way shall be directed, step by step."

Though Samuel went to Bethlehem in most simple manner, yet the people were afraid, lest he had come to proclaim some judgment against them for their iniquities. A guilty conscience needs no accuser. They might have feared that Samuel and Saul were at odds, and if Saul had found out that they had entertained Samuel, he would be displeased and receive his judgments. The old prophet assured them that he had come peaceably, and enjoined upon them, "to sanctify yourselves and come with me to the sacrifice." A proper preparation for worship and service is very necessary. We think too little of preparation before we go to God's Holy Hill on Sunday morning, either in the Sunday School or for the church services.

**The Test of Worth**.—"Surely this is the Lord's anointed," said Samuel, when the oldest of the sons passed before him. So clear sighted a man as was Samuel was deceived by appearances. And many a man since has been deceived. But note that Samuel was on God's mission, and of course God would not let him make a mistake in his choice. So the other boys were passed before the prophet, with the rejection of them all. However handsome these boys might have been, that did not qualify them for the place to be filled. It is a blessing to be of fine personal appearance, but when that is all that commends one to service, the appli-

### GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

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Thursday, April 1, 1915.

THE BAPTIST RECORD

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scourge robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots fester, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

## PLANTERS ARE ADVISED TO REVERT TO PLANTING BENDERS AND LONG STAPLE COTTON.

In other columns of this issue appears the second announcement of The Veldop Company regarding their product VELDOP for the elimination of the "cotton boll weevil."

It is an undoubted fact that on account of the ravages of the boll weevil, many planters felt themselves obliged to plant an early maturing crop with the hope of eliminating a part of their troubles.

Notwithstanding this they were obliged to fight the weevil and dispose of what crop they did obtain at a price netting them less than the actual cost of production.

This, to say the least, is a discouraging fact, and it would seem advisable for the progressive planter to look well into the merits of VELDOP and when satisfied as to its value, go back to the planting of Benders and Long Staple Cotton, which has always commanded the highest price, and, on account of present conditions, should be in greater demand this season than ever before.

The officials of this company are of the highest standing and we are inclined to believe that they would not, under any circumstances, lend their names to the exploitation of any doubtful preparation.

This preparation will be distributed through agencies of best repute in their various localities.

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By a young lady of excellent worth, position as music teacher in some college or good high school; has taught for three years in one of the best female colleges in the State; best of references can be given. Write this office at once.

## Southern Baptist Convention

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| 1. "The New Convention Normal Manual" (Spilman, Leavell and Burroughs); cloth, 50 cents; paper, 35 cents. | 7. "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents. |
| 8. "New Testament History" (Maclear); 30 cents.   | POST GRADUATE COURSE WITH DIPLOMA   |
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## BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE

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Am "tickled to death" over the splendid offering in our Sunday School yesterday. Our State Board asked our school for \$25, and when the offering was taken yesterday we found more than \$65 had been given.

This splendid amount, too, when our attendance was "off" just a bit—there being only 197 present.

In our Baraca class we have a Chinaman who gave for the purpose of sending back to his people the good news that he is hearing over here, a five-dollar bill.

Last evening we had to bring chairs in from the Sunday School rooms to seat the great crowd. Prospects were never brighter for our church than now. Our big new basement, splendidly equipped for work,

will be formally opened next Sunday—Easter. Dr. M. K. Thornton, of Alabama, will begin at that time a series of meetings with us. We are expecting great things this year.

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There is now being manufactured a preparation called Hyde's Rheumatic and Kidney Remedy, which is absolutely guaranteed to cure Rheumatism and relieve Kidney complaints. If you suffer, why not get relief?

Testimonials and recommendations sent on request.

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J. S. WILKES, Manager.

Committee—A. E. JENNINGS, JACK W. GATES, WILL DOCKERY, J. N. BROWN.

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Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

.....

MRS. J. W. HAMMACK.

Whereas, the all-wise Heavenly Father in His infinite wisdom saw fit to call from this life, on January 14, 1915, our beloved sister, Mrs. James W. Hammack; and

Whereas, she was a charter member of our church and union and the first president of our union; and

Whereas, we realize that in her death our church society has lost an interested and consecrated member, though for many years she was an invalid and could not do active service; be it

Resolved, that the WM. U. of the Flora Baptist church extend to her husband and children its tenderest and deepest sympathy in this their great sorrow, and

Resolved, second, that one copy of these resolutions be sent to the bereaved family, that one copy be sent The Baptist Record for publication, and that a copy be preserved on the pages of our minutes.

MRS. C. L. McDOWELL,  
MRS. M. J. SIMPSON,  
MRS. W. B. JONES.

**CHEAP TESTAMENTS** 10c A copy postpaid; Self Pronouncing; Bound in Cloth Size 3x4.

THE BAPTIST RECORD, Jackson, Mississippi

## Mississippi College

The Oldest College for Men in Mississippi.

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**J. W. Provine, Ph.D., LL. D., Pres.**

CLINTON, Hinds County, MISSISSIPPI

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

JOE RICHARD TULLUS.

Joe Richard Tullus, son of Mr. and Mrs. G. W. Tullus, of Saratoga, was born January 21, 1900, and died March 18, 1915, being fifteen years, two months and eighteen days of age. He joined the Baptist church when twelve years old and was a noble boy. He lived a life of purity. He called his father and mother to his bed and told them not to weep for him, as he was going home to heaven. He also sang two songs a few minutes before he died—"Oh, Sinners, Why Don't You Come Home?" and "Only Trust Him." His little body was laid to rest at Siloam cemetery. May the God of love rest and abide with his loved ones until they all meet in the home of the soul. His pastor, C. M. GRAYSON.

CUT THIS OUT—

IT IS WORTH MONEY

If you don't want it today, you may next week. Send this advertisement and 5 cents to Foley & Co., 2835 Sheftel Ave., Chicago, Ill., writing your name and address clearly. You receive in return three trial packages—Foley's Honey and Tar Compound for coughs, colds, croup and grippe; Foley Kidney Pills, for weak or disordered kidneys or bladder; Foley's Cathartic Tablets, a pleasant, wholesome and cleansing purgative, just the thing after winter's sluggish bowels and torpid liver. These well known standard remedies for sale everywhere.

.....

MRS. J. W. HAMMACK.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

## COMB SAGE TEA IN LIFELESS, GRAY HAIR

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

**POCKET S.S. COMMENTARY**  
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The Baptist Record, Jackson, Miss.

**GIVE "SYRUP OF FIGS"**

**TO CONSTIPATED CHILD**

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhea, full of cold, give a teaspoonful of "California Syrup of Figs," and in few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

.....

MRS. J. W. HAMMACK.

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MRS. C. L. McDowell,  
MRS. M. J. SIMPSON,  
MRS. W. B. JONES.

.....

MRS. J. W. HAMMACK.

# STOVALL FOR GOVERNOR

## A HEART-TO-HEART TALK

TO MY FRIENDS AND THE VOTERS OF THE STATE OF MISSISSIPPI, WITH REFERENCE TO MY CANDIDACY FOR GOVERNOR:

The time has arrived when I can give considerable time to my campaign, but you must not overlook the fact that I will have to give much of my time to the affairs of your Treasury department, so that it will be impossible for my campaign to be anything like as extensive as that of my opponents, but I will do my best to visit each county.

Speech making has been the smallest of my life's work, as I am only a plain, practical Mississippi farmer and business man, but I want you to attend my speaking dates even if it puts you to some trouble and inconvenience. I will tell you about the affairs of your great State in a way that will benefit and interest you, I hope. I stand for an economical administration of the State's affairs, and know that I can greatly reduce our expenses. I am strongly in favor of enforcement of the law.

During the two past sessions of our lawmaking body, there were thousands of dollars of the people's money appropriated without authority of the law. That will stop, if I am elected your Governor. I stand in accord and sympathy with our National Government's administration, believing Woodrow Wilson among our greatest Presidents, if not the greatest, and you will remember that he is not a lawyer and has made good as our Chief Executive.

You will remember that we have not had a farmer as Governor since just after the Civil War. If you now have a farmer among you who is equipped and capable to fill the place, in all fairness and justice, why not select him? The farmers of our State are the people now most needing relief. I am one of you. I have succeeded fairly well all my life on a farm, raised a large family, and have served you to the best of my ability as your State Treasurer, and your representatives say, "have made good." I know your surroundings and environments perfectly, and feel that I am in position to advise you in a way that will greatly better the farming and financial interests of our State.

Of course you know that each of my distinguished opponents are lawyers and was educated and trained to think along entirely different lines from the average business man and farmer; so they cannot know the needs of the great masses of our people.

This appeal, my friends, is to you. When I have speaking dates near enough for you and family to be present, don't fail to come. Be sure to take a hand in the arrangements, and look closely after my interests. Speak to your neighbors and friends, urging them to attend. See that some one is selected to introduce me, and save me all the embarrassing inconveniences that might arise. If possible, meet me at the train so you can tell me the place I should stop. Do not hesitate to do all you can for my convenience and the furtherance of my interests in this campaign. That is all I expect of my friends. I will not take up any collections in any way or shape. Will pay my own expenses. I care nothing about the organization of clubs, and think possibly it does more harm than good.

What I want my friends to do is, for you to make it your business to vote for me and see that all your friends that you can influence do the same. Now this is the way to elect me your next Governor. The people have stood by me once for one of our most important State offices and I wish to assure you that my chances to be elected Governor are good, and I do not believe it is possible to keep me out of the second primary—and it does not matter to me who is in it with me, I do not think there is a doubt but what I will win.

All the State and County candidates are cordially invited to attend my speaking dates, which will appear on this page from week to week and through the press.

Thanking each and all of you in advance for the interest you may take in my campaign, awaiting your commands, I am,  
Read all endorsements carefully.

Your friend, P. S. STOVALL.

### ENDORSEMENTS

#### SEE WHAT OUR JOINT LEGISLATIVE INVESTIGATING COMMITTEE SAID ABOUT YOUR TREASURER.

The State Treasurer's office was checked through the Auditor's office and was also examined by the Committee, and found to be all right. The books are well kept and in balance. Hon. P. S. Stovall, the Treasurer, is making a good officer.

(Signed by) A. C. Anderson, Chairman;  
S. Joe Owen, Vice-Chairman; D. C. Bramlette, Secretary; W. A. Owen; W. L. Evans.

Don't you think the qualifications necessary for the above endorsement would peculiarly fit a man to make you a good Governor?

#### LETTER OF ENDORSEMENT OF PRESIDENT W. T. LOWREY of Blue Mountain College, Blue Mountain, Mississippi.

STOVALL FOR GOVERNOR.

August 21, 1914.

Yes, I have always voted for Stovall, and expect to do so again. How could it be otherwise? His father and my father were devoted friends; he and I were schoolmates and friends at Mississippi College in our boyhood; when he was Treasurer of Mississippi College I was President; when he was President of the Bank of Clinton, I was Vice-President; he was a deacon in the church of which I was a member; I have taught his children, and for many years he was my neighbor—thus I have known him as a schoolmate, as a patron, as a neighbor, as a business associate and as a fellow-worker in the interest of education and religious institutions.

Stovall is a success. He has never failed at anything. He is one of the finest business men in the State; he has succeeded admirably in politics and I am sure that Mississippi never had a better State Treasurer. He will have to be reckoned with as a candidate for Governor. He made a marvelous race for State Treasurer. He is "A Hustler from Hustletown," and he wins the confidence and friendship of the peo-

ple wherever he goes. If Stovall is elected Governor we shall have a clean, honest, straightforward business administration. He is first cousin to those great lamented citizens—Ed. and Jud. Russell. The stepmother that raised him was a Ratliff. Stovall! Russell! Ratliff! — names that have always brought honor to the fair name of Mississippi. W. T. LOWREY.

Don't you believe that sort of a man would make Mississippi a good Governor? If so, why not support him and vote for him?

Jackson, Miss., Dec. 21, 1914.

Hon. P. S. Stovall,

Jackson, Miss.

My dear Mr. Stovall:

I want you to know that I am deeply interested in your campaign for the governorship. You have able and worthy competitors in the race; but none, I believe, all things considered, as well equipped for this exalted position as yourself.

My intimate acquaintance with your public and private life for many years, assures me that every business and moral interest of the State will be safe in your hands.

No State has better reason to be proud of her line of governors than has Mississippi. In spite of that "house cleaning" factional politics and personal recriminations have made a situation in our affairs of State that pleads for a wise and patient pilot to guide the ship through the storm into quiet and friendly waters.

To change the figure, the situation is a burden waiting for some broad shoulders to carry. I would like to see you get under it. I believe you are fit for the task.

Another word. I loved your venerable father. He was one of the noblest characters I ever knew. To every pastor he ever had, he was a bosom friend and a loving counsellor. His memory has much to do with my sincere hope that the honor you seek may be bestowed upon his worthy son. It is fitting that out of the loins of

such a Christian patriot and teacher should come a governor of our State.

If my testimony to your personal worth, or the assurances of the high esteem in which I hold your friendship shall add even one supporter to the host now with you in your campaign, I shall be glad.

With best wishes for your success, I am, with great respect,

Very sincerely yours,  
WM. A. BORUM.

Don't you think a man with a record as above mentioned possesses the necessary qualifications to make an acceptable Governor? If so, your vote and support will be greatly appreciated.

#### LETTER OF ENDORSEMENT OF REV. W. A. McCOMB, CLINTON, MISS.

St. Joseph, Mo., Dec. 3, 1914.

Hon. P. S. Stovall,

Clinton, Miss.

My dear friend and brother:

From the papers and also from private sources, I learn you are in the race for Governor of Mississippi. I write to congratulate the people of Mississippi on the opportunity afforded them at this time of making such a man as you their chief executive. As a farmer you can sympathize with our large agricultural population of the State, who are the real producers of wealth and the stay of our commonwealth. I helped to elect you State Treasurer, and have had no occasion to regret it. You may count on me again. I have tested you in many ways and especially as neighbor and friend, and I have not found you wanting. In my opinion, if you are elected Governor of Mississippi you will make among the best that grand old State has ever had. I am temporarily away from the State, but I will be back in time to vote for you. Truly and cordially,

W. A. McCOMB.

Wouldn't you like to vote for a farmer that can advise and sympathize with our large agricultural population of the State, as the above endorsement suggests.

### MR. P. S. STOVALL ANNOUNCES THE FOLLOWING SPEAKING DATES

GULFPORT . . . . .	Saturday, April 3	MOSS POINT . . . . .	Tuesday, April 6, 8:00 p. m.
By invitation of Political Rally Association of Harrison County		BAY ST. LOUIS . . . . .	Wednesday, April 7, 2:00 p. m.
BILOXI . . . . .	Monday, April 5, 2:00 p. m.	PASS CHRISTIAN . . . . .	Wednesday, April 7, 8:00 p. m.
OCEAN SPRINGS . . . . .	Monday, April 5, 8:00 p. m.	WIGGINS . . . . .	Thursday, April 8, 10:30 a. m.
PASCAGOULA . . . . .	Tuesday, April 6, 10:30 a. m.	McHENRY . . . . .	Thursday, April 8, 2:00 p. m.